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of these great theologians. The controversy which centered in Strauss's interpretation of the gospel narratives is also covered, and a few pages are devoted to the progress of biblical scholarship. The lecture is clearly written and furnishes a good brief survey of the outstanding contributions of German thought. G. B. S.

MORE, LOUIS TRENCHARD. *The Limitations of Science*. New York: Holt, 1915. 268 pages. \$1.50.

Professor More attempts here to indicate certain aspects of modern scientific work which sadly need critical examination. Science really covers two realms of activity. One consists in observation and classification of phenomena. The other consists in constructing hypotheses in order to account for the behavior of things and to increase our practical control of our experiments. It is in the latter realm that Professor More argues for a more profound criticism. The supposed "entities" of scientific hypotheses are really products of metaphysical speculation, and are only indirectly verified through experimentation. Competent criticism of the function and significance of such metaphysical theories can be given only by a philosopher. But such a philosopher must also know science at first hand. Clearly, scientists themselves ought to develop the needed power of philosophical criticism. But they are at present usually content to remain naively ignorant of the philosophical implications of their hypotheses.

In a concluding chapter the author deals with the proposal to construct ethics on the basis of scientific research. He shows that for natural science there can be no "good" or "bad." There are simply facts and causal relations. Natural science can enable us to manipulate environment, but it cannot tell us that manipulation in one direction is better than manipulation in another.

The upshot of the matter is that "the limitations of science are due solely to the fact that there are, in addition to material forces, others of an essentially different kind which may be called, for lack of a better name, spiritual powers." No account of human life is possible without recognizing and valuating the latter.

G. B. S.

TITIUS, ARTHUR. *Unser Krieg; ethische Betrachtungen*. (Religionsgeschichtliche Volksbücher, V. Reihe, 17.-18. Heft.) Tübingen: Mohr, 1915. 84 pages. M. 1.

This discussion is an earnest attempt by a German theologian to discuss the great war in the light of ethical principles. It is, on the whole, exactly the sort of book which a loyal patriot with high ethical idealism would write in war time. It is virtually impossible under such circumstances for a patriot to see more than one side of the conflict. Moreover, it is the first duty of a Christian leader to do his best to save what can be saved of moral idealism amid the ruthless barbarity of an armed conflict. This task Titius accomplishes with good success, in that he constantly calls attention to the primacy of those higher attainments which war threatens, and declares that the only possible justification of war is the necessity for defending these higher attainments against forces which threaten their destruction. A defensive war of this kind is a "holy war"; and the present war seems to Titius to be one of holy self-defense.

Much of the argument in the book will in a few years be read with curious incredulity. The characterization of English morality would be laughable, if it were not so